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ARTICLE II.

WAR IN CONTRAST WITH THE BIBLE.

THERE is so palpable a contradiction between the precepts of the Bible, and the practices inseparable from war in any of its forms, that I wonder it has never attracted more attention. I cannot now go into a minute, extended illustration of this point; but I will give a very brief contrast of war with the moral law, and with some leading precepts of the gospel.

I. Look at war in the light of the decalogue.

Thou shalt have no other gods before me; and the second command of the decalogue forbids our making an idol of any thing in the universe. War contravenes both these precepts. It sprang from paganism; its spirit is essentially pagan still; and its laws every where require soldiers to obey their officers rather than God himself. Does it not thus dethrone Jehovah from the hearts of an army? Are not soldiers notorious for their neglect of God? A British officer, a few years ago, was cashiered by Protestants for refusing to join in what he deemed the idolatries of popery.

Thou shalt not take the name of the Lord thy God in vain. War is a school of impiety and profaneness; blasphemy is the dialect of the army and navy; you can hardly enter a camp or a war-ship without meeting a volley of oaths, or find a warrior on land or sea who does not habitually blaspheme the name of God.

Remember the Sabbath day to keep it holy. War scorns to acknowledge any Sabbath, and absolutely requires its servants to trample this day of God in the dust. Its battles are fought, its marches continued, all its labors exacted, all its recreations indulged, quite as much on this as any other day of the week. It is the chosen time for splendid reviews, and all the millions of soldiers in Christendom are compelled to violate the Sabbath.

Thou shalt not steal. War is a system of legalized national robbery; the very same thing for which individuals are sent to the prison or the gallows. To plunder, burn and destroy, is the soldier's professed business!

Thou shalt not kill. It is the very object of war to kill men. Its weapons are formed, its plans laid, its soldiers hired

and commissioned, on purpose to maim, and wound, and massacre. It is the most terrible engine ever contrived for the wholesale butchery of mankind. It is supposed already to have destroyed nearly twenty times as many as are now on the globe!—I might easily continue this contrast, and show that war requires soldiers to violate the whole decalogue, and all the leading precepts of the Old Testament.

II. But look at this custom in the light of the gospel.

Thou shalt love thy neighbor as thyself. Can the soldier do this, and still continue his trade of human butchery? Can he love those as himself whom he is trying to kill, or make wretched? Love is said to be the fulfilling of the law, because it worketh no ill to his neighbor; but the soldier is required, as a matter of duty (!) to do his neighbor all the ill he can.

Whatsoever ye would that men should do to you, do ye even so to them. Would you like to have a man burn your dwelling over your head, butcher your whole family, and then send a bullet or a bayonet through your own heart? This is the very business of war; and its grand maxim is to do unto others just what you would *not* have them do to you.

Avenge not yourselves. War is an engine of vengeance. Its spirit *must* be vindictive; for it proceeds in all cases upon the principle of injuring others either because they *have* injured us, or because we fear they *will*, unless we prevent it by injuring them in advance.

Love your enemies;—war requires us to hate them, and cannot exist for a moment without a strong leaven of malice diffused through two nations. *Do good unto all men*;—war would have us do them the utmost evil in our power. *Seek peace*;—seek war. *Follow peace with all men*;—follow war, the science of mischief to mankind, as the most honorable of all professions. *Lay aside all malice*;—cherish as much as you can towards your enemies. *Resist not evil*;—resist evil unto death. *Overcome evil with good*;—overcome evil with evil. *Whoso smiteth thee on thy right cheek, turn to him the other also*;—whoso smiteth, or seemeth determined to smite thee, kill him in self-defence as the first law of thy nature.

Here is the pith of the Bible as a code of morals; but is not war in every form repugnant to all these precepts? Does it not trample on them all? Does it not require the soldier to do what God expressly forbids? Is not every possible form of war contrary to the spirit of the gospel? Can the followers of the Prince of peace consistently have any thing to do with such a system of sin and mischief, of vice and crime, of robbery

and murder?—What license does the gospel give them to perpetrate the outrages of war? Talk they of doing *such* deeds in a *Christian* spirit? Is there any *evangelical* way of burning villages, and pillaging cities, and butchering men, women and children by wholesale? A *Christian* spirit plunging thousands after thousands of guilty souls into the bottomless pit! Such the spirit of Christ!!

PACIFICUS.

ARTICLE III.

PREJUDICES IN FAVOR OF WAR.

[CONCLUDED.]

THE BEST MEANS OF COUNTERACTION.

DELUSION cannot last for ever. The moral character and tendency of war are now frequently presented. Still the prejudices of education in its favor are serious hindrances to the cause of peace. The existence and effect of these I have endeavored to present. It now remains for me to show, in the second place, *how they may be best counteracted*.

To counteract them successfully, we must begin in the nursery. We must first prevent, if possible, any predisposition for war. Christians should strive to prevent the formation of that spirit which pre-inclines a youth to view favorably this custom. Hence the mother should be careful that the first music with which she excites or soothes her child, should not be a martial air. This may seem a little thing; but few realize the peculiar power of early impressions. And these lose none of their effect from the circumstance that they ever after may be vague and indistinct. This rather imparts an additional charm. Were you ever awaked, by a midnight serenade, from a quiet sleep? How delightful the strains of music which fell on your ear while you were yet sleeping! Can you ever forget the indistinct impression? And how mysteriously the charm fled so soon as you awoke! You could not fully recall it; you never will enjoy it again; in pursuit of it you may search the earth in vain; and that music you will ever love most, which most forcibly recalls the vague, yet enchanting impression. Thus the youth will ever love and seek what most nearly resembles those airs by which he was charmed when a child; and, if it